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drawn from its history: (1) kind words can never die, and many words of the prayerbook are kindly; (2) the duty of being on our guard in the religious life against the "falsehood of extremes;" and (3) "We are not to confound revision with ruin, or to suppose that because a book is marvelously good it cannot be conceivably bettered." While the origin of Christian liturgy is found, by the author, in the apostolic age, he is far from maintaining that this binds liturgical worship on the church for all time. There is a refreshing lack of dogmatism in the discussion.—ALFRED W. WISHART.

*Michael Solomon Alexander, der erste evangelische Bischof in Jerusalem. Ein Beitrag zur orientalischen Frage.* Von Lic. J. F. A. de le Roi. (Gütersloh: C. Bertelsmann, 1897; pp. viii+230; M. 3; bound, M. 3.60.=No. 22 of "Schriften des Institutum Iudaicum in Berlin.") This book is a real contribution to modern missionary biography. It is the story of a good man whose amiability and spotless character were recognized by all who knew him. Of Jewish birth, converted to Christianity at the age of twenty-six, he labored for twenty years for the conversion of his Jewish countrymen. He was a Hebrew scholar of high attainments, and for nine years professor in King's College, London, which position he relinquished to become a bishop of the Anglican church in Jerusalem. His life was not filled up with great deeds. The most remarkable event in connection with it was the interest Frederick William IV of Prussia showed in his appointment as a Protestant bishop in Jerusalem, and the opposition this appointment called forth by ritualists like Pusey and Newman. The book has copious extracts from Dr. Alexander's sermons and addresses. In what way this biography should be a contribution toward the solution of the "oriental question" the author leaves his readers to infer.—A. J. RAMAKER.

*Christianity and the Progress of Man*, as Illustrated by Modern Missions. By W. Douglas Mackenzie. (Chicago: The Fleming H. Revell Co., 1897; pp. 250; \$1.25.) For strong grasp, clearness and vividness of statement, and breadth of view, this book could hardly be surpassed. We are just now getting vastly improved study of, and consequently a vastly deepened respect for, the movement known as modern missions. The day is passing, if it has not already passed, when the shallow and flippant opinion of the casual traveler, or the would-be liberal, is accepted as final authority in the estimate of the

value and success of modern missionary effort. Professor Mackenzie's strongest chapters are toward the close, in which he discusses the missionary in his relation to civilization, to other religions, and to the individual man, and thus the book is cumulative in the best sense of the word. It is courage-strengthening reading for either the pessimistic Christian, or the Christian who thinks the old methods of preaching the gospel must be abandoned. It would make an admirable campaign document for the missionary societies of all denominations.—JOHN F. FORBES.

*Die neueren Bemühungen um Wiedervereinigung der christlichen Kirchen.* Von Dr. G. Krüger, Professor der Theologie in Giessen. Durch Belege u. Erläuterungen vermehrter Abdruck aus der *Christlichen Welt*, No. 28, 2. Tausend. (Freiburg und Leipzig: J. C. B. Mohr, 1897; pp. 38; M. 0.60.) The author of this pamphlet gives, first a statement of the attitude of the several divisions of the Christian church on the subject of the reunion of Christendom, and then a critique of the union sentiment as found in each and as expressed in recent movements. The Roman Catholic church makes two conditions essential to reunion, namely, unity of faith and unity of government. The emphasis is chiefly upon the latter, which is of course equivalent to a demand for the recognition of papal primacy and infallibility. But this is just the point against which all the rest of Christendom raises its most earnest protest. The negotiations between the eastern church and the Old Catholic party are based chiefly on their common rejection of the pope. The differences between the two, as viewed from the point of view of the Old Catholics, are not important, but the Greeks and Russians lay more stress upon their distinctive characteristics and see no way to unite with any western Christians. The Anglo-Catholic or High Church party in the Church of England is making a constant approach to Rome on the ritualistic side, but not otherwise. The Old Catholics and most of the Protestant denominations, between whom there is a measure of sympathy on account of their common rejection of papal infallibility, Jesuitism, and Ultramontanism, hold such widely diverse views of the church that union is quite out of the question. The conclusion reached is that a general reunion of Christendom is not yet in sight, even in the distance.—W. E. GARRISON.

*Occasional Papers.* By the late R. W. Church, M.A., D.C.L., sometime Rector of Whatley, Dean of St. Paul's, Honorary Fellow of